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Deutero- "Canonica."

The International Society of the Apocrypha.

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THE chief object of this Society is to make more widely known the spiritual, ecclesiastical and literary value of the "Books which the Church doth read for example of life and instruction of manners," and to promote their more general study among the clergy and laity. The Society issues to its members a Quarterly Journal entitled *Deutero-Canonica* which contains a scheme of study for the quarter, reviews of recommended books, and varied articles and notes on the Apocrypha and Pseudepigrapha of the Old and of the New Testament.

The minimum subscription for membership of the Society is Two Shillings, or Half-a-Dollar, per annum.

International Society of the Apocrypha.

*I have no hesitation in saying
that I think it is desirable that
a systematic effort should be made
to extend the knowledge of people
generally about the Apocrypha, and
to encourage its more careful study.*

Naudall (author):

Scheme of Study.

APRIL, to JULY, 1906.

Esther.

By PROFESSOR W. B. STEVENSON, M.A.

Esther in the Apocrypha.—The additional chapters of Esther contained in the Apocrypha supply the Canonical Book with a preface (xi. 2—xii. 6), and a conclusion (x. 5—xi. 1), and expand the narrative at three points (iii. 13, iv. 17, viii. 12), by means of the passages xiii. 1—7, xiii. 8—xv. 16, and xvi. 1—24 respectively. S. Jerome included these supplementary chapters in the Vulgate translation, but separated them from their proper context and made them an appendix to the book. Luther placed them amongst the Apocrypha. They are generally admitted to have been composed in Greek for incorporation in the LXX. by the translator himself or by a later writer. It has been inferred from xi. 2 that the whole book of Esther in its Greek form came to Egypt in the year 114 B. C. (see Temple Apocrypha). The approximate date for the additions so suggested is free from objection although not to be regarded as positively established. Their author was probably an Egyptian Jew.

Literary character of the original Esther. From a literary point of view the Book of Esther may fittingly be termed the romance of O. T. literature. The skill of its author gives life and reality to his characters. He shows an instinct for dramatic situations, and the story moves to its climax with all the force of a regular drama. The main facts of the narrative were doubtless supplied by tradition, but the author evidently moulds them to his purpose. His object is to glorify Israel: the beauty of its women, the heroism of its men, and the triumphs it wins over the mighty of the earth. A religious motive is not wanting, for the Jews are a chosen people, and providence is their protector. The absence of any mention of the name of God in the book has been greatly commented upon. It is largely explained by the fact that most of the incidents recorded take place at the court of Persia. But, besides, the book is an evident attempt to show that God works to the advantage of His people through natural causes, quite apart from miraculous interventions in their favour. This "moral" might have been explicitly stated, but the writer prefers to leave it to his readers' understanding with just a hint to guide them (iv. 14).

Whilst the book as it stands may be termed a contribution to the literature of Jewish patriotism, its composition may yet have been suggested by the wish to give an account of the feast of Purim, and this is certainly part of the intention of the book. Apart from what it relates, little has been ascertained regarding the introduction of this feast amongst the Jews. It seems probable that it was borrowed from some foreign people in post-exilic times. If so, the evidence points rather to a Babylonian than a Persian origin. The names of the principal characters bear a striking resemblance to those of Babylonian and Elamite deities. Mordecai and Esther seem to be the Babylonian Marduk and Ishtar; Haman and Vashti the Elamite Humman and Washti. If this be so, it becomes probable that the history of these gods has provided some of the material which is worked into the book. In any case an adopted foreign festival is likely to bring foreign traditions with it. This view may be held along with the belief that actual events in Jewish history are also reflected in the narrative. Assuming that Ahasuerus is Xerxes (485—465, B.C.), the author appears to be well informed regarding the times of which he writes. He is supposed to have lived himself in the 3rd or even the 4th century B.C.

Contents and purpose of the Expansions. The supplementary chapters are for the most part easily understood expansions of the original; they supply information likely to be asked for by an interested reader, and they make clear the divine intervention at every step in the history. Part of the preface explains Mordecai's introduction to the palace, and the origin of the enmity between Haman and himself (xii. 1—6). The 1st interpolation (xiii. 1—7) is a copy of the edict issued against the Jews. The 2nd (xiii. 1—xv. 16) records the prayers offered by Mordecai and Esther, before the queen's interview with Ahasuerus, and supplies an expanded substitute for v. 1—2 of the Hebrew text. The 3rd interpolation (xvi. 1—24) contains a copy of the king's decree after the death of Haman. The preface (xi. 2—xii. 6) is specially interesting, because it relates a dream of Mordecai which seems to contain a form of the wide-spread nature myth which reflects the daily contest of light and darkness, and the yearly struggle of summer and winter. When it is remembered that Marduk was the Babylonian sun-god it appears as if this were a contribution by the chapters in the Apocrypha from a source which may already have influenced the original narrative (see above). The dream in its present context foreshadows the struggle between Mordecai and Haman. Its interpretation is reserved for the epilogue (x. 5—xi. 1). The conspiracy described in the preface appears to be a duplication of that in ii. 21—23. According to the Greek text, Mordecai's discovery of the former is rewarded by his being received into the king's service, and his discovery of the latter is made in the palace when he was the king's servant.

Canonicity. Esther is one of the *antilegomena* of the Jewish Canon (see Ryle's *Canon*). It has been observed that it is not quoted or referred to in the N. T., and it is not included in the list of O. T. books ascribed to Melito, Bishop of Sardis (170 A.D). Possibly however the secular aspects of the book have been over emphasised (see above) and the writer's attitude towards his people's enemies too severely judged. The additional chapters may be said on the one hand to give a definite religious character to the book, yet, on the other, to exhibit a narrow Judaistic spirit to which the original is superior (xiv. 15—17). Allusion has been made to S. Jerome's distinction between the original and the supplementary chapters. The Council of Trent recognised both alike as canonical.

I. S. A. Notes.

THE ARCHBISHOP OF YORK, the BISHOP OF MEATH, and BISHOP BOMPAS have become members of the Society.

THE ARCHBISHOPS OF CAPETOWN AND RUPERTSLAND have become Patrons of the Society. The former writes:—"I have long felt that the Apocrypha has not been studied as it ought to be, or considered as a link of great value between the Old and New Testament: and I have never felt that a copy of the Bible was really complete without it. Hence I feel thankful that a Society has been established to encourage its study in wider circle."

The latter writes:—"Anything that will tend to bring the Apocrypha more within the reach of readers has my thorough sympathy. There is much that is very useful both 'for example of life and instruction of manners' in the books of the Apocrypha, and yet there are few books at the present day that are so little read. You rarely see a copy in any private library, and most people do not know what you mean when you refer to them."

THE Presiding Bishop of the Protestant Episcopal Church of America (Dr. Tuttle) writes:—"I am heartily in sympathy with the excellent and worthy effort being made by the I.S.A. to make the world better acquainted with the real treasures that lie hid in the Apocrypha."

THE following Diocesan Wardens of the I.S.A. have been appointed with the approval of their respective Diocesans:—*Carlisle*. The Bishop of Barrow-in-Furness, The Abbey, Carlisle. (Sub-Warden, The Rev. H. E. Scott, S. Mary's Vicarage, Carlisle). *Dublin*. The Rev. Chancellor Walsh, D.D., Christ Church Cathedral, Dublin. *Durham*. The Rev. H. S. Milner, Elton Rectory, Stockton-on-Tees. *Fond-du-Lac*. The Rev. Canon Barry, The Cathedral, Fond-du-Lac, U. S. A. *Hereford*. The Rev. G. H. Box, Linton Rectory, Ross. *Lincoln*. The Rev. Canon Dodson, S. Paul's College, Burgh. *London*. The Rev. W. O. E. Oesterley, B.D., Glenroy, Royston Park Road, Hatch End. *Manchester*. The Rev. G. Bladon, Higher Walton Vicarage, Preston. *Meath*. The Rev. H. W. White, D.D., L.L.D., Wilson's Hospital, Heathlands, Multyfarnham. *Milwaukee*. The Rev. Professor Fosbroke, Nashotah, Wisconsin, U.S.A. *Nova Scotia*. The Rev. Professor Brockwell, University of King's College, Windsor, Nova Scotia.

The Vice-Principal of an English Theological College writes:—"I wish the I.S.A. every success in combating the idea—so manifestly repudiated by the English Church—that the Old and New Testaments together make up the whole Bible; and in making known to English people the great beauty and interest of the literature thus ignored. No-one who has read Miss Yonge's summary of the Maccabean history in her *Golden Deeds* could ever regard the Apocrypha as something to be put upon the shelf. I wonder if the Society has ever applied itself to the consideration of one singularly discreditable and underhand attack on the status of the Apocrypha. The A.V. as published in 1611 contained very few references; but an appreciable proportion of them directed attention to the Apocrypha. Thus at Romans ix. 21 and xi. 34., "Wisdom xv. 7" and "ix. 13" appear in the margin; at II. Cor. ix. 7., "Ecclus xxxv. 9"; at S. Luke xiv. 13., "Tobit iv. 7."; and there are other instances. In the following century, when the margin was flooded with the stream of references now published, all references to the Apocrypha were carefully omitted. The printers should certainly be compelled to restore them, and the number might well be increased, e.g. by a note at the parallel passages in SS. Matthew and Luke pointing to II. Esdras i. 30—2. The absurdity of the unauthorised omissions is increased by the utter uselessness of many of the marginal notes for which the excluded references made room. A striking example is the condemnation of *battologismos* at S. Matt. vi. 7, where Ecclus. vii. 14, an interesting parallel, is superseded by the irrelevant Ecclesiastes v. 2. Moreover the dictum—technically true, perhaps, but grossly misleading—that the Deutero-Canonical Books are not quoted as Scripture in the N.T. is apt to be confirmed by the absence of such references in modern 'Bibles.' Then, if ever we reach another revision of the Lectionary, an effort must be made for the restoration of some part at least of what has been lost there."

A member writes: "Referring to the article, last quarter, on "The Apocrypha in the Lectionary," it may interest your readers to know that Dr. Liddon was among those who used to regret the diminution in the number of lessons from the Apocrypha effected at the last revision of the Lectionary."

Another member writes regretting that it is very seldom that lessons from the Apocrypha are used in any of the Free Churches of Great Britain or America.

We are glad to learn that Messrs. Deighton, Bell and Co., Cambridge, will publish shortly, a book by the Rev. W. H. Daubney, B.D., entitled "Contributions to the study of the three Additions to Daniel." The Song of the Three Children, the Story of Susanna, and Bel and the Dragon involve a number of difficult questions, to many of which only a provisional solution can be given; and the field has hitherto been an unpopular and a neglected one, attracting but few workers.

Several clerical members of the I.S.A. have delivered courses of sermons on the Apocrypha this Lent, without let or hindrance. A few years ago we heard of an unbeneficed clergyman who suffered much through preaching on the Apocrypha; but those days are now past. Within the last few months we have read sermons by several dignitaries of the Church, based on words from Ecclesiasticus.

The Rev. Dr. Swete will lecture on "the Oxyrhyncus Sayings of our Lord" at the Summer Lectures for the Clergy, at Cambridge, in July.

The English Church Union and The Church of England League are, at any rate, for once agreed. The League Gazette describes *Deutero-Canonica* as 'excellent': the E.C.U. Gazette deems it 'admirable'. Among other kindly notices, we appreciate those which have appeared in the Guardian, the Church Times, the Record, the Church of Ireland Gazette, the Christian World, the Presbyterian, and the Scottish Standard Bearer; and of London daily papers, the Daily News has proved a most helpful ally.

The illustration of the Jewish Mother and her Seven Sons, which will be found on another page, is reproduced by permission of the proprietors of *Goodwill*. The block of the Archbishop of Canterbury's message is presented to the I.S.A. by the proprietors of *Good Words*.

Members who have not yet paid their subscriptions, which became due on January 1st, are requested to send them without delay to the Central Warden.

Notes contributed by various Members.

CHAUCER makes considerable use of the Apocrypha. In *The Marchante's Tale* he writes—"And Jesus, filius Sirach, as I gesse" (l. 10124). In *The Monke's Tale* we have one section headed "Holofernes" and another "Antiochus." In the prose tale of *Melibæus*, "Jesus Sirak" is quoted more than once (pp. 137, 144); and the example of Judith is ranged with that of Rebecke, Abigail and Hester (p. 148).

MILTON (*Paradise Lost*, Bk IV. 168) speaks of "Asmodeus with the fishy fume," in connection with "the spouse of Tobit's son"; and in Bk. V. 220 he introduces:—"Raphael, the sociable spirit, that deigned to travel with Tobias and secured his marriage with the seven-times-wedded maid." He also refers to the Apocrypha in *Paradise Regained*, Bk III:—"So did not Maccabeus."

In Dryden's *Prologue to the Pilgrim* these lines occur:—

"Had he prepared us and been dull by rule,
Tobit had first been turned to ridicule;
But our bold Britain, without fear or awe,
O'erleaps at once the whole Apocrypha."

POPE in his *January and May* writes:—

"Heroic Judith, as old Hebrews shew,
Preserved the Jews, and slew th' Assyrian foe."

TENNYSON in *Queen Mary* (iv. 3) clearly refers to verse 27 of the Song of the Three Children:—"Remember how God made the fierce fire seem to those three children like a pleasant dew."

HYMNOLOGY is indebted to the Apocrypha. Ecclesiasticus furnishes the substratum of two of the best known hymns of the Church. That of S. Bernard of Clairvaux, beginning "Jesu, the very thought of Thee," is,

even in its wording, the Christian application of part of ch. xxiv.; while the splendid German hymn, "Now thank we all our God," is a metrical rendering of ch. l. 22-24. "The first line of Charles Wesley's "Jesu, lover of my soul," is a reminiscence of Wisdom xi 26. Many anthems are based on words from the Apocrypha. And the oratorio *Judas Maccabæus* by Handel is well known.

Charles Kingsley regarded the Benedicite as the very crown and flower of the Old Testament. The very monotony of form, with its accumulated doxologies, is itself effective. "It is like the monotony of the winds or the waves, and powerfully suggests to the imagination the amplitude and splendour of God's world by the sublimity of the universal chorus of praise."

In the second part of *Robinson Crusoe*, Daniel Defoe makes use of Bel and the Dragon, substituting a wooden idol for the live monster of the legend.

Mrs. Trollope quotes Ecclus. xiii. i. in her *Hargrave; or the Adventures of a Man of Fashion*:—"It is a wholesome saying, and like its fellows, very pregnant with wisdom, that 'we cannot touch pitch and not be defiled.'"

There is an allusion to Ecclus. xlii. 24, in Shelley's *Love's Philosophy*:—"Nothing in this world is single: all things by a law divine in one another's being mingle."

Thomas Hardy quotes I. Esdras iv. 26, 32, in his *Jude the Obscure*.

Thomas Paine, who in his *Age of Reason* "tears the Old and the New Testament to shreds," by the law of contrariety, has words of praise for the Apocrypha. In his "Essay on Dreams," Ecclus. xxxiv. verses 1 and 2 are quoted with approval.

"The cool ferocity of some young women is awful. Judith, Jael, Delilah, and Athaliah were not mythical. Is there a man who has not wakened from dreams, to find that the woman he trusted has stolen his strength or is just about to hammer the great nail home through his temples."—F. Marion Crawford's *Soprano*.

"To be a good Jew thou needest to know but one principle, and that I can teach thee in less time than thou requirest, 'That which is hateful unto thee, do not unto thy neighbour' (Tobit iv. 15). This is the fundamental principle of the Mosaic religion; all the rest is mere commentary; go and live up to that." (Hillel, in Danziger's *Jewish Forerunners of Christianity*).

"The Books of the Apocrypha, though denied a place in the Canonical Scriptures, yet shade away from the outskirts of those Scriptures into the Grecian philosophy and poetry, and have been acknowledged by grave theologians and by Protestant churches to be inspired by the same Divine Spirit that breathed, though in fuller tones, through Isaiah or through David." (Dean Stanley).

"A book is wise and good and true on account of what it contains, and not because it is included in or excluded from a particular collection. The Bible is holy because of its contents, but its contents are not holy because it is called so. We have no other means and criterion of knowing whether any given chapter or paragraph in the Bible is good and wise and true than those by which we decide whether any parts of any other book are so or are not so. We cannot defend any particular sentence in the Bible by merely saying 'It is in the Bible,' nor is any sentence in the Apocrypha of less value or beauty because it is 'not in the Bible.' The greatness of the Bible needs no external props. Like a deed of goodness, its value is in itself. And as to the apocryphal writings, they too must stand or fall on their own internal merits." (From Montefiore's *Bible for Home Reading*).

Bishop Bompas, late of Selkirk, has published a leaflet, *Theses on Scripture*, in which these sentences occur:—"The Syriac text of the Apocrypha bears equal marks of Divine inspiration with the O. T. and N. T., and its lessons are specially called for in our day. The structure of the Apocrypha in its symmetrical arrangement is like that of the O. T. and N. T., and also in the sense of its repeated words and initial letters. Though no passage from the Apocrypha may be literally quoted in the N. T., yet the sentiments of Christ and His Apostles, and even the form of their expression frequently re-echo the Apocrypha. For example the strict prohibition of swearing by Christ and His Apostle James, fully accords with the Apocrypha. And the N. T. doctrines of Resurrection and Judgment are anticipated in the Apocrypha."

There is a suggestive article on II. Esdras, by A. Taylor Innes, under the title of "A Forgotten Poet," in vol. vii. (3rd series) p. 212 of the *Expositor*. It is helpful in the study of the first three visions.

Shakespeare's Use of the Apocrypha.

BY THE REV. THOMAS CARTER, TH. D., Author of "Shakespeare and Holy Scripture."

DR. FURNIVALL has said that the mind of Shakespeare was saturated with the Bible, and anyone who has studied the Plays will find, with little difficulty, how greatly the Word of God influenced both thought and word of the poet. Indeed it is not too much to say that the greatness of Shakespeare's genius may be estimated by his marvellous comprehension and power of application of Biblical thoughts and phrases. As a writer has said "his subtle intuition, born of sympathy and a long memory made him the master-interpreter of his race." That he learned the Apocrypha as part of his general training in the Bible seems to be evident from the aptness of his quotations and the felicity of his allusions. His correctness in distinguishing the Apocrypha from the Old and New Testament Scriptures may be seen in the words he puts into the mouth of Falstaff:—"There is a thing, Harry, which thou hast often heard of, and it is known to many in our land by the name of Pitch: this Pitch (as ancient writers do report) doth defile: so doth the company thou keepest." This definite allusion to the Apocrypha is more than once made use of by Shakespeare. For instance in *Love's Labour's Lost*, IV. iii. 166., "They have pitched a toil: I am toiling in a pitch—pitch that defiles." And again in the 2nd part of *Henry VI.*, Act II. i. 191; *Timon of Athens*, I. ii. 223; and *Othello*, II. iii. 357. Of course, it would have been easy to say that Shakespeare is here using a common and well-known proverbial expression without knowing it to be Biblical, if the poet had not himself clearly indicated the source in the phrase "as ancient writers do report." It is from *Ecclesiasticus* xii. 1. "He that toucheth pitch shall be defiled with it."

We all know that the story of the greatest of all the tragedies, *King Lear*, was picked up in the dark recesses of early mythology or from the dry bones of fabled story. That as a history it came wandering through the blood and mire of many a stormy century until it reached the soul of an Elizabethan Englishman, who re-created it by the power of his genius and made it the great soul tragedy of modern European literature, setting it for ever among the masterpieces of the world. The story which runs through *Lear* is a common one of ingratitude and intrigue, but as Shakespeare has treated it, it might be described as a sermon on *Ecclesiasticus* xxxi. 18:—"Give not thy son and wife, thy brother and friend power over thee while thou livest, and give not away thy substance to another, lest it repent thee and thou entreat for the same again. As long as thou livest and hast breath, give not thyself over to any person. For better it is that thy children should pray unto thee, than that thou shouldest look up to the hands of thy children. In all thy works be excellent that thy honour be never stained. At the time when thou shalt end thy days and finish thy life, distribute thine inheritance."

The words of *Lear* in Act III. iv. 74:—

"Should have thus little mercy on their flesh.
Judicious punishment! 'twas this flesh begot
Those Pelican daughters."

recall the passage in *Wisdom* xi. 13. "That they might know that wherewith a man sinneth by the same also shall he be punished"; or again, the words in Act IV. i. 67.

"Heaven, deal so still;
Let the superfluous and lust-dieted man,
That slaves your ordinance, that will not see
Because he doth not feel, feel your power quickly"

express the idea which is conveyed in *Wisdom* xi. 11.

The most interesting passage in the play, however, is that famous one where *Lear* preaches, as he terms it, to Gloucester, and by the use of the words "to this great stage of fools" reminds us also of that equally famous passage wherein Jacques preaches that "all the world's a stage." It would be straining the point to say that the

Apocrypha suggested both passages, but the resemblance is sufficiently striking to be worthy of notice. In Act IV. vi. 178.—Lear says

"We came *crying* hither :
Thou knowest, the *first-time* we smell the *ayre*
We *wawle* and *cry*.
I will preach to thee. Marke.

GLOSTER—"Alacke, alacke the day.

LEAR—"When we are borne, we cry that we are come
To this great stage of Fooles."

Now compare with this the words found in Wisdom vii., 3 and 6. "And when I was borne I received the common *aire* and fell upon the earth which is of like nature, *crying and weeping* at the first as all others do." "All men then have *one entrance into life* and a like going out."

Another famous passage is the speech of Portia in the Merchant of Venice:—"The quality of mercy is not strained, it droppeth as the gentle rain from heaven upon the place beneath." This appeal of Portia to Shylock the Jew is aptly made in the language of the sacred writings of the Jew:—Ecclesiasticus xxxv. 19. "Oh, how fair a thing is mercy in the time of anguish and trouble. It is like a cloud of rain that cometh in the time of drought." And Shylock replies, in the same scene, in language also suggested by the Apocrypha (The Judgment of Daniel is an alternative title to the Story of Susanna):—

"A Daniel come to Judgment, yea a Daniel ;
O wise young Judge, how I do honour thee."

To which Portia answers some forty lines further on:—"As thou urgest justice, be assur'd thou shalt have justice, more than thou desirest." Compare this with Ecclus. xxvii. 2—4.

In the play of Hamlet many passages occur which are like an echo of the Apocrypha. "They are too numerous to quote here, but I will recall a few. "The apparel oft proclaims the man."—A proverbial expression, says the open eyed critic, but compare Ecclesiasticus xix. 28:—"A man's garment and his excessive laughter and going declare what person he is."

"The words of the Ghost on the pains after death recall words in II. Esdras. IX. 9:—

"Doom'd for a certain term to walk the night,
And for the day confined to fast in fires
Till the foul crimes done in my days of nature
Are burnt and purg'd away."

Ophelia's phrase, "the primrose path of dalliance," and the thoughts underlying it are not distantly reproduced in the words of Wisdom II. 6:—(For the ungodly say) "Come therefore and let us enjoy the pleasures that are present and let us cheerfully use the creatures in youth. Let us fill ourselves with costly wine and ointments, and let not the flower of life pass by us. Let us crown ourselves with rosebuds afore they be withered."

The words of Polonius:—"A double blessing is a *double grace*," have some new light thrown upon them by the passage in Ecclesiasticus xxvi. 15—"A shamefast and faithful woman is a *double grace*," And the same may be said of the most famous line of literature, "The rest is silence"; for in II. Esdras vii. 32, we have the following, "Then the earth shall restore those that have slept in her, and so shall the dust those that dwell therein in silence" which is an echo of the Psalmist who calls death "the place of silence" (Psalm cxv. 17.)

An interesting passage is found in Two Gentlemen of Verona where the fall of Eve is set down to pride. Act III. ii. 324.—Compare Ecclesiasticus x. 14. "For pride is the original of sin."

Macbeth calls Life, "A walking shadow." In the Book of Wisdom there is the similar thought clothed in almost identical words (V. 9; II. 4.)

To understand fully the meaning of the words:—"Security is mortal's chiefest enemy."—Macbeth III. v. 32. a knowledge of Ecclesiasticus (v. 7.) is helpful; and the same may be said of the passage:—"Life is as tedious as a twice told tale," (King John. Act III. iv. 108.) with which compare Ecclesiasticus xx. 18. "A man without grace is as a foolish tale which is oft told by the mouth of the ignorant."

In the Merry Wives. III. iv. 32:—"O what a world of vile ill favoured thoughts looks handsome in three hundred pounds a year" has a parallel in Ecclesiasticus xiii. 25; and the thought in Julius Cæsar I. ii. 138,

"Men at some time are masters of their fates
The fault is not in our stars
But in ourselves, that we are underlings."

is similar to the truth expressed in Ecclesiasticus, xv. 16. 17.

The space at my disposal here forbids further quotation, but enough has been said to show how rich a field is open to the study of those who know and love the Sacred Scriptures and the literature which is the expression of the greatest and richest English thought, and a little care will reveal how mightily the Word of God influenced the thought and furnished the vocabulary of William Shakespeare.

Shamone.

MOTHER of seven heroes,
Like the week of seven days,
And the Lamp of seven branches,
And wisdom of seven pillars,
And the Spirit of seven operations.

Blessed is He that hath crowned his worshippers.
Glorious was she as a bird
With her loved ones as with wings;
She was stripped that she might be decked out once more,
For she plucked out and cast away her pinions,
That she might put forth wings at the resurrection.



THE JEWISH MOTHER AND HER SEVEN SONS, (II Macc. vii.)
(From an old engraving).

Borne on wings is the mother at the resurrection,
 And borne on wings after her are her loved ones.
 She bare them from the womb,
 And buried them in the midst of the fire,
 And withdrew them to the kingdom.
 Sorer than the pangs of their birth
 Were the pangs of their death;
 Between pangs and pangs she stood,
 The pangs of the love of the Lord
 Conquered the pangs of birth and of death.
 And not one did she leave for herself,
 To be a staff for her age;
 She broke the staff of her age.
 She that had triumphed in the sixth
 Was not vanquished in the seventh.
 She took them from her bosom
 And cast them into the midst of the fire
 By the fire and spirit that inspired her,
 That those corporeal ones might become
 As angels of fire and spirit.

[From a *Madrāshā of Ephrem.*]

Bibliography.

The Wisdom of Ben Sira. Portions of Ecclesiasticus from Hebrew Manuscripts in the Cairo Genizah collections. Edited by S. Schechter, Litt. D., and C. Taylor, D.D. (Cambridge University Press, 10s. net.) Much of the Hebrew of Ecclesiasticus, by a surprising series of discoveries, has now again been brought to light; and, as was to be expected, the Hebrew restores allusions which were lost or obscured in the Versions. In his Preface Dr. Taylor writes:—"Ben Sira's book is of unique interest to the scholar and theologian as a Hebrew work of nearly known date, which forms a link between the O. T. and the Rabbinic writings. The first step to its right appreciation is to note its discursive use of the ancient Scriptures, and the author's free way of adapting their thoughts and phrases to his purposes. In diction as in thought Ben Sira is a sedulous imitator of the Hebrew Scriptures. The words which he uses are not all his own, his work being more or less a tissue of old classical phrases, like a modern school composition in a dead language." A careful translation, by Dr. Taylor, of chapters iii—vii; xi—xvi; xxx—xxxiii; xxxv—xxxviii; xlix—li. from Cairo Genizah Hebrew Manuscripts, with footnotes, is followed by a lengthy appendix containing discussions of some passages extracted from the folios edited by Messrs. Cowley and Neubauer and other notes on Ecclus. xxxix—li., with two facsimiles. The remaining portion of the book is by Dr. Schechter, a member of the Council of the I. S. A. He is responsible for the text, the notes on the text, and the Introduction. In the latter, there is an enquiry into the relation of Ben Sira to the O. T., and these results are arrived at:—"(a) Ben Sira was a conscious imitator. (b) The classical portions in his work are due to his skilful manipulating of Biblical passages and patching them together. (c) His composition shows already such traces of an artificial way of interpreting and using the contents of the Scriptures as are only to be found in post-Biblical writers. (d) With all his skill and caution his language is full of later Hebrew expressions, even furnishing us with criteria pointing to the highest development of the Rabbinic dialect." It would be easy to write much on Messrs. Taylor and Schechter's well-known book, but because it is well-known we forbear.

About Hebrew Manuscripts. By E. N. Adler (H. Frowde, London, 7s. 6d. net). The nine essays and lectures contained in this book are reprinted from various periodicals. The first and most important article

(which appeared in the Jewish Quarterly Review for April, 1900) deals with the unique portion of the Hebrew text of Ecclesiasticus (vii. 29—xii. 1). These missing chapters of Ben Sira were discovered by Mr. Adler in 1896, and they supply the hiatus in Messrs. Taylor and Schechter's edition. The Hebrew text, with facsimiles, and a translation which follows the R. V. where practicable, are printed. Thus, for the sake of this one article alone, Mr. Adler's book is of extreme value to members of the I. S. A.; and the other papers, although not dealing with the Apocrypha, are also valuable to those interested in Hebrew writings. In the last issue of *Deutero-Canonica* we made some interesting quotations from Mr. Adler's lecture on "Jewish Literature and the Diaspora," which was first printed in the Jewish Literary Annual for 1904, and is now incorporated in his present book.

The Missing Fragment of the Fourth Book of Ezra. By R. Bensly, M.A. (Cambridge University Press, 10s.) Although this book was published more than thirty years ago, it demands a notice in our "Bibliography." In the Introduction, Professor Bensly gives an account of his discovery of the missing fragment in an old Latin MS. at Amiens:—"The perusal of a few verses served to show the great value of this new critical aid; I read on with growing interest till I approached the place of the long-familiar chasm, then as my eye glided on to the words *et apparebit locus tormenti*, I knew that the oldest and the best translation of this passage was at last recovered, that another fragment of the old Latin was gathered up, and that now at last—an event which can scarcely happen again in these latter days—a new chapter would be added to the Apocrypha of our Bible." The text of the missing fragment (II. Esdras vii. 36—105) is printed, with critical notes; and there is much other matter helpful to the study of "The Vision of Judgment."

The Fourth Book of Maccabees and Kindred Documents in Syriac. Edited by the late Professor Bensly; with an Introduction and Translations by W. E. Barnes, D.D. (Cambridge University Press, 10s. net). This work commenced by Professor Bensly is completed by Dr. Barnes. In the Introduction, the close literary connection between II. and IV. Maccabees is shown by a table of parallels. The martyrdom of Eleazar the aged scribe, and of the Mother and her Seven Sons, under Antiochus Epiphanes, is recorded in II. Maccabees vi.—vii. In IV. Maccabees the story is told in an expanded form, and with some small variations; and it is told not for itself, but as the text of a sermon. "The thesis is laid down that the reasoning part of a man's nature has supremacy over its feeling and suffering part, and the author proves his point by instances drawn from the history of the Maccabean Martyrs." The authorities for the Syriac translation of IV. Maccabees are given, and a comparison of the Greek and Syriac texts, together with some particulars of other Syriac documents describing the martyrdoms. These documents are connected with the commemoration of the Maccabean Martyrs which was held both in the East and West, on August 1st—a festival early in its origin and popular in its reception, (its proper lesson was S. Matthew x. 16 ff.) Dr. Barnes translates with happy result the following documents:—Mêmra of Mar Severa; the Story of Maryam (Shamoné) and her Seven Sons; a Madrāshā of Ephrem (a quotation therefrom appears in this issue of *Deutero-Canonica*); and Mêmra by an unknown hand. And though these discourses and poems add little that is new to the Maccabean story, their form is much more fascinating and free than paraphrases usually are. The Syriac text of these documents and of IV. Maccabees is printed at the end of the book.

The Old Testament in Greek. Edited by H. B. Swete, D.D. (Cambridge University Press, 3 vols., 7s. 6d. each). The second and third volumes contain the Greek text—according to the LXX—of not only some of the books of the O. T., but also all the books of the Apocrypha, and some other kindred writings. For instance, Vol. II. contains I. Esdras, the Book of Wisdom, Ecclesiasticus, Esther, Judith, and Tobit; and Vol. III. contains Baruch, the Epistle of Jeremiah, Daniel (including the Song of the Three Children) Susanna, Bel and the Dragon, the four books of the Maccabees, the Psalms of Solomon, Enoch, and the Odes (including the Prayer of Manasseh). It would be difficult to speak too highly of these volumes and of Dr. Swete's work as editor: all that is wanted now by the I. S. A. is the Greek text of all the books of the Apocrypha published in one volume in an inexpensive and portable form; and the possibility of this is under consideration.

A Concordance (S. P. C. K., 10s.) As far as we know, this is the only modern publication which contains a really good concordance to the Apocrypha as well as to the O. T. and the N. T. Another of its distinguishing

features is that the sentences inserted in it contain the very words of the Bible, according to the A. V.; so that any text which has been extracted may be quoted as a portion of the Sacred Volume, without alteration. A concordance to the P. B. version of the Psalter, and a full List of Proper Names, complete a most useful and well-printed volume.

The Bible for Home Reading. Edited by C. G. Montefiore (Macmillan, London and New York, 5s. 6d. net). Vol. II contains selections from the Wisdom Literature, the Prophets, and the Psalter, together with extracts from the Apocrypha, with comments and reflections. Mr. Montefiore's work is "for the use of Jewish parents and children," but it will be enjoyed by many others. The second chapter is devoted to Ecclesiasticus, for which the editor has high praise; and Ben Sira is neatly described as "the Lord Chesterfield of his day." Chapter v. deals with the Book of Wisdom, whose author attempts to bring God "more closely home to us by the conception of Him as holy and all-pervading Spirit," and "whose second claim to honour and renown" is his teaching of the human soul's immortality. The last section of Mr. Montefiore's work deals with the Maccabean uprising, and extracts are given from I and II Maccabees and the Book of Daniel. The influence of this latter book "was probably considerable and immediate; the resisting power of the people was stimulated, and the sword of the Maccabean warriors was sharpened by the pen-work of an unknown writer whose strange book was doubtless eagerly and secretly read in many a stronghold and many a camp." Antiochus Epiphanes, who "opens the long and deadly list of religious persecutors," is described as "a Hellenist run to seed, but not without traces of genuineness." These brief quotations, from the Apocrypha portion alone, will give some idea of the type of Mr. Montefiore's "comments," and we can heartily recommend his refreshing work to jaded Bible-readers, especially to those who do not fear free and frank criticism of the Scriptures as regards their dates, composition, and contents.

The Wisdom Literature of the Old Testament. By W. T. Davison, D.D. (C. H. Kelly, London, 2s. 6d.) After dealing generally with the Literature of Wisdom, Dr. Davison discusses the Book of Job:—its contents, its age and authorship, its problem and the solution. Then the structure and contents, and the religious and the ethical teaching of the Book of Proverbs are treated; followed by two chapters on Ecclesiastes, "its authorship and design, its contents and scope." The remaining portion of the book deals with the Song of Songs, which does not properly belong to Wisdom-Literature: yet a discussion of Ecclesiasticus and the Book of Wisdom is carefully excluded. It is true that Dr. Davison, in a footnote, advises his readers to study the latter book, and refers to the "splendid eulogium of Wisdom" in Ben Sira, and to the sage's "prosaic musings which have a sublimity of their own." But Ecclesiasticus and Wisdom are not in "the Old Testament;" they are "uncanonical;" and that is enough. Dr. Davison's treatment of Wisdom-Literature is delightful as far as it goes; but it does not go sufficiently far.

The Religion of Israel. By R. L. Ottley. (Cambridge University Press, 4s. net.) This book is intended to supplement the *Short History of the Hebrews* (published in 1901) in which the writer was unable to deal particularly with the development of religion in Israel. No attempt is made to deal exhaustively with the theology of the O. T., but only to depict in general outline the course of Israel's spiritual history, beginning with "the primitive religion of the Semites." Chapters IX. and X. are headed, "The contact of Judaism and Hellenism," and "The final stage in pre-Christian Judaism;" and the author gives a crisp account of how the Jews were unconsciously affected by the religious systems of the Gentile world with which they came into contact, and a sketch of Jewish religion in the stage which it finally reached during the period between the Maccabean revolt and the opening of the Christian era. Incidentally we get a short treatment of Hebrew Wisdom-Literature and Jewish Apocalyptic literature, the development of Scribism, and of the functions of the priesthood, and the rise of the Pharisees and Sadducees. But it is not easy to select short passages for quotation, as Canon Ottley's book is one of those that should be read in its entirety, and then read again.

The Empire of the Ptolemies. By J. P. Mahaffy, D.D. (Macmillan, 12s. 6d.) The author, in this valuable History of Egypt under the sixteen Ptolemies, shows that although their vices were many, their achievements cannot be set aside. "They were the ablest, the most successful, and therefore the most enduring of all the successors of Alexander the Great." The book is also valuable to members of the I.S.A. on account of the

side-lights which it throws on Antiochus Epiphanes, the Jews in the time of the Ptolemies, the Maccabees, and the Maccabean writings. For instance, Dr. Mahaffy thinks that Antiochus' savage outbreak at Jerusalem must have been caused by some more special personal injuries on the part of the Maccabees than the mere resistance to his innovations. "It seems likely that the opposition of the patriotic party in Judea hindered his march to Alexandria, and so caused his signal failure at the moment of victory." I. Maccabees is described as "a very trustworthy book," and its author "in general a good and sober authority;" but Dr. Mahaffy laments "the extravagant rhetoric and monstrous details" of III. Maccabees and the *mala fides* of its writer, and remarks that "to find the truth from an author who conceals it, is not easy." We quote these 'fringes' of *The Empire of the Ptolemies* an account of their interest to those who are likely to read this notice. The book itself is a standard history of Ptolemaic Egypt, which needs no commendation.

Shakespeare and Holy Scripture. By Thomas Carter, D.Th., (Hodder and Stoughton, London, 15s. net.) In the opening portion of this work the author makes out a good case for the Geneva Bible as being the version used by Shakespeare, but he is hardly as successful in making the poet into a Puritan. Over 450 pages of extracts from the plays then follow with their parallels in the Scriptures—a remarkable and most painstaking compilation, lacking nothing needful except an index of the texts referred to. We have taken the trouble to count up the references to the Apocrypha, and find more than 160 parallels quoted. Some of the best of these appear in a short article which Dr. Carter contributes to this issue of *Deutero-Canonica*: some of the others are, possibly, mere coincidences. Parallelism is always a risky instrument to use. But after every deduction has been made and due appreciation given to that which may fall under the term "strained," there yet remains a very strong testimony to the wonderful knowledge of the Apocrypha—and of the Bible generally—possessed by Shakespeare. And it would be well for us if the poets, playwrights, and other writers of to-day possessed a similarly extensive knowledge of the Divine Library.

A Class-book of New Testament History. By G. F. Maclear, D.D. (Macmillan, 5s. 6d.) This is a well-known book, and we notice it for one reason only. It is one of the few N. T. class-books which shew the connection between the Testaments. Most of such books begin with the birth of S. John the Baptist and Jesus Christ; but 'Maclear' begins with the Jews under the Persians, and the kings of Egypt, and of Syria, and then describes the rise and decline of the Asmonean dynasty, and the rise of the Herodian family. Thus "the Apocrypha period" is definitely treated as the *praeparatio Evangelica*, and over 100 pages are devoted to it. The other two larger sections of the book deal, of course, with the Gospel History and the Apostolic History.

The Book of Enoch. By R. H. Charles, D.D. (Clarendon Press, Oxford, 16s.) As the name of David attracted different collections of the Psalms, and the name of Solomon successive collections of proverbs, so the name of Enoch attracted various treatments of celestial and terrestrial phenomena as well as of the problem of the suffering righteous. The present Book of Enoch, translated from the Ethiopic, belongs to the second and first centuries B.C., and contains large fragments of Enochic literature, proceeding from a variety of authors. All the writers of the N.T. were familiar with it, and were more or less influenced by it in thought and diction. It is quoted as a genuine production of Enoch in the Epistle of S. Jude (14, 15) and as Scripture in the Epistle of S. Barnabas. The authors of the Book of Jubilees, the Apocalypse of Baruch, and II. Esdras laid it under contribution. With the earlier Fathers and Apologists it had all the weight of a canonical book, but towards the close of the third and the beginning of the fourth century it began to be discredited, and finally fell under the ban of the Church. Dr. Charles breaks up the book into six portions. Part I. (chs. i—xxxvi.) was written before 170 B.C., mainly from the prophetic standpoint of such chapters as Isaiah lxv., lxvi., but with a more developed eschatology. Part II. (chs. lxxxiii—xc) was written between 166—161 B.C., mainly from the same standpoint as Daniel, and shows an immense advance on the naive and sensuous conceptions of i.—xxxvi. The kingdom is to be introduced by the warlike efforts of Judas Maccabeus and to last for ever on earth. Part III. (chs. xci—civ.) was written 134—94 B.C., and introduces a world of new conceptions in which the centre of interest has passed from the material world to the spiritual; the Messianic kingdom has become merely of temporary duration, and heaven itself, not the Messianic kingdom, has become the goal of the hopes of the righteous. Part IV. The Similitudes, consisting of chs. xxxvii.

—lxx, were written between 94—79 B.C. or 70—64 B.C. The varying relations in which the Maccabees stood to the Chasid or Pharisaic party are reflected in the books of Enoch; and the varying conceptions of the Messiah in these books corresponds to the historical events of the times. Part V. The date of The Book of Celestial Physics (chs. lxxii—lxxviii., lxxxii., lxxix), is uncertain. The object of its writer is a quasi-scientific one. His aim is to justify the Hebrew calendar against the heathen calendars, and particularly the Greek, and to insist on the value of the moon as an infallible divider of time till the new creation. Part VI. The Noachian and other interpolations. The contents of these interpolations, edited before the beginning of the Christian era, deal with a vast variety of subjects, such as the books of Noah, the deluge, the evil wrought by the Satans and the fallen angels, the secrets of celestial phenomena, and other cabbalistic lore. Dr. Charles conclusively shows that the influence of Enoch on the New Testament has been greater than that of all the other apocryphal and pseudepigraphal books taken together. It had an undoubted share in moulding the N. T. doctrines of the nature of the Messianic kingdom and of the future life; the Messiah; Sheol and the Resurrection; and Demonology. Four titles applied for the first time in literature to the personal Messiah in the Similitudes are afterwards reproduced in the N. T. These are 'Christ' or 'the Anointed one,' 'the Righteous one,' 'the Elect one,' and 'the Son of Man.' And we feel sure that even this brief digest of some of the contents of Dr. Charles' most valuable book will stir up in our readers a desire to possess it.

"As David and the Sibyls say." By M. Monteiro (Sands, Edinburgh and London, 3s. 6d). We have here a sketch of the lives of the twelve Sibyls and an English translation of the Sibylline Oracles, initiated and projected by the late Canon Alfred White, and collected together and concluded, at his request, by Miss Monteiro. The Sibyls are regarded as virgins endowed with the gift of prophecy and sent to the Gentiles to announce to them the tidings of salvation through Jesus Christ. The testimony of Plato, Virgil, and other pagan writers is gathered together to witness to the truth of the Sibyls, and also the references to them in the writings of the Fathers of the Church. The book, although a popular one, contains much that is of very real value on a rather thorny subject, and the illustrations are of unusual interest. In view of a second edition we would suggest a revision of some of the Latin passages in the book. Perhaps the misspelt words are printers' errors; but in any case they should be rectified. The title "As David and the Sibyls say" is derived from the line "Teste David cum Sibylla" in the "Dies Irae"—a line which inspired the book.

The Didache. By G. C. Allen, B.D. (Astolat Press, 34, Great Castle Street, London, 3s. 6d. net). The Headmaster of Cranleigh School describes his charmingly-produced little book as "simply an attempt to bring to the notice of those who have little opportunity for the study of Patristic literature, one of the most interesting and illuminating discoveries ever made in Patristic history." The Introduction deals with the discovery, the importance, the age, and an analysis of the Didache; and besides an excellent translation there are some notes well fitted to show the relation of the 'Teaching' to the teaching of the N. T. and the beliefs and practices of the early Christian Church. We like this edition of the 'Didache,' and it should attract many readers.

Jesus Saith. By J. Warschauer, D. Phil. (H. R. Allenson, London, 2s. 6d.) We here have a novel treatment of the "New Sayings" of Christ. Instead of a critical study, the author gives us eight sermons on some of the best known of the "Oxyrhyncus sentences" introduced by the words *Jesus saith*. Thus the New Sayings are devotionally treated, and spiritual lessons are ably drawn therefrom. The titles of the sermons are: The True Presence; the true fast: the true Sabbath; the true thirst; the true wonder; the true magnet; the true knowledge; and the true city. And these titles sufficiently indicate which of the Logia are used by Dr. Warschauer as the 'texts' of his interesting course of sermons. On several of the pages there are passages which, unfortunately, must jar on Anglican Churchpeople; but we are not without gratitude to the author for having called more than a passing attention to the helpful lessons which can be derived from an exposition of these old yet new sayings.

Twenty-five Agrapha. Annotated by Blomfield Jackson, M.A. (S.P.C.K. 1s.) This collection of the best authenticated extra-canonical sayings of our Lord will prove very useful to those who have found the inconvenience of having to search for them in comparatively costly and inaccessible books; and Prebendary Jackson's notes are interesting and helpful. An appendix contains some other supposed sayings of our Lord; and the booklet will doubtless stimulate its readers' interest in *agrapha* generally.

The Gospel according to Peter and the Revelation of Peter. Two lectures on the newly recovered fragments, together with the Greek texts. By J. Armitage Robinson, B.D., and M. R. James, M.A. (Cambridge University Press, 3s. net). The Dean of Westminster who translates and comments on this other "gospel which is not another" considers it a good example of a 'Tendency-writing,' and is worth careful study from this point of view. "Old statements are suppressed, or wilfully perverted and displaced: new statements are introduced which bear their condemnation on their faces. Nothing is left as it was before." The author of this gospel of the early *Docetae* uses and misuses each of the Four Evangelists in turn; but his perversions are a form of witness to the thing perverted. Dr. James divides his paper on "The Revelation of Peter" into three heads:—(a) an account of what was known about the book previous to this late discovery, (b) a literal translation of the fragment, with a few notes, (c) the new light which this discovery throws upon the book as a whole. The Apocalypse itself also falls into three parts: the first is the eschatological discourse; the second, a short vision of Paradise and of its inhabitants; the third, a vision of the torments of the wicked, in which various classes of sinners are represented as punished in a manner suitable to their offences. Dr. James regards the Revelation of Peter as "a document of the highest importance," from which many of our popular notions of heaven and hell are ultimately derived. He shows that the second book of the Sibylline Oracles, the Apocalypse of Paul, the later Apocalypse of Esdras, and other kindred writings, contain more or less clear traces of obligation to this old Apocalypse; and that through the medium of the Pauline vision, the Revelation of Peter had an influence on almost all the mediæval visions, and also had a share in moulding the greatest poem of the middle ages—the *Divina Commedia* of Dante.

India and the Apostle Thomas. By A. E. Medlycott, Bishop of Tricomia (D. Nutt, London, 10s. 6d. net). This interesting and judicial "inquiry" by a learned Roman Catholic Bishop opens with a close examination of all available records having reference to S. Thomas and his mission to the Parthians and to India. The tradition that the Apostle was martyred in India is upheld, and a long chain of witnesses is produced attesting that his tomb was in Mylapore and that his remains were afterwards removed to Edessa. To remove all doubt as to whether S. Thomas was the first to evangelise India, the claims brought forward on behalf of certain alleged Apostles of India are submitted to a careful scrutiny. This closes the historical part of the inquiry. There is, however, an important appendix of 60 pages containing a critical analysis of that part of the Apocryphal Acts of the Apostles known as "the Acts of Thomas," with the object of showing that the "Acta" is a work probably going back to the second century, that it is not merely legendary and of Gnostic origin, but has been subjected to very extensive interpolation and adaptation for Gnostic purposes, yet so that all trace of the original text has not disappeared.

Popular Papers on the Apocrypha. "Why the Apocrypha should be better known" is the title of an article in *Good Words* for March. (By an error in our last issue, *Good Words* was described as *The Sunday Magazine*). A paper on "Maccabean Martyrs" appears in the March issue of *Goodwill*; and "the Story of Judith" is told in the *Church of England Pulpit and Ecclesiastical Review* for March 17th.

Apocrypha Postcards. (Misch and Co., Cripplegate Street, London, 2d. each). These postcards, in colour, are not ordinary coloured postcards. They are splendid reproductions of famous pictures, and are worthy of being framed. They are issued in Misch's "World's Galleries" series, and can be obtained at most leading stationers. The subjects, taken from the Apocrypha of the O.T. and N.T., are:—Raphael and Tobias (Perugino); The Maccabean Mother and her Seven Sons (Ciseri); Judith with the head of Holofernes (Varotari); The Ascension of the Virgin (Tizian); The Virgin, Jesus, and S. Anne (L. da Vinci). We hope that, in time, all the great pictures based on the Apocrypha will be similarly reproduced.



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